

SBC Building Committee named; has first meeting

NASHVILLE, Tenn. (BP)—A five-person committee to oversee the construction of a new Southern Baptist Convention building has started work. Rodney Landes, a layman from El Dorado, Ark., who headed the Executive Committee Long Range Study Committee, was named to chair the committee. Landes rotated off the Executive Committee in June.

The other members, all members of the Executive Committee, are William A. Fortune, a Knoxville, Tenn., developer; Conrad Willard, recently retired pastor of Central Baptist Church of Miami; Jimmy Jackson, pastor of Whitesburg Baptist Church in Huntsville, Ala.; and Nelson Duke,

pastor of First Baptist Church of Jefferson City, Mo., and vice chairman of the Executive Committee.

Ex-officio members of the committee are David Maddox, a layman from Fullerton, Calif., and chairman of the Executive Committee's administration and convention arrangements subcommittee, and Dewey Presley, a layman from Dallas and chairman of the Executive Committee.

During the orientation meeting in late June, the committee was briefed on their duties, reviewed the architectural contract, went over needs for the building, and discussed the need to keep Baptists adequately informed about the building.

They authorized Reginald McDonough, associate executive secretary of the Executive Committee and staff coordinator for the building project, to work to develop a guaranteed maximum price for the building, based on competitive bidding, and to negotiate an agreement for a general contractor and construction manager.

During the 1983 annual meeting in Pittsburgh, messengers approved the \$8 million in capital needs funds for 1984-88 to construct the seven-story building on a site at Nine Avenue North and Commerce Street in downtown Nashville, adjacent to the Baptist Sunday School Board.

In reviewing the need, McDonough noted the allocation of the capital needs funds is the first time the SBC has allocated capital needs funds for the eight groups which will occupy the new structure.

Seven entities occupying the present building will move to the new structure. The Executive Committee, Stewardship Commission, Christian Life Commission, Education Commission, the SBC Commission on the American Baptist Theological Seminary, Southern Baptist Foundation and the Seminary External Education Division of the six SBC seminaries.

The SBC Historical Commission, currently housed in the BSSB building, also will be in the new building. Needs for building included:

—Present facilities already are inadequate in office space, conference (Continued on page 3)

Help wanted

Trinity Baptist Church, Missoula, Mont., is hoping a labor crew will come along to help relieve a jam the church was left in when another crew failed to show up last week.

The church is growing with new members joining almost every Sunday, according to pastor Ron Moore. There have been 36 baptisms in the past 16 months, and Sunday School enrollment has grown from 110 to 220. Trinity is the only evangelical witness among 30,000 people in a five-mile radius. Sometimes worship service attendance will run as high as 170, but there is no more room to grow.

The church hopes to finish its auditorium, the pastor said, so that it can continue its growth and witness in the community. They have everything that is needed for completing the auditorium, including sheet rock, ceiling material, 2 by 4s, windows, and doors.

The pastor can be reached by telephone at (406) 543-5636. The director of missions is Caley Nichols, whose telephone number is 227-6144.

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Will appeal

Clarksdale church school loses round in tax case

By Don McGregor

The United States District Court for the District of Columbia has ruled against the Clarksdale Baptist Church School in the school's effort to intervene in what was originally the case of William H. Green v. G. William Miller. Miller's name has since been replaced by that of Donald T. Regan, now the secretary of the treasury.

The school had moved to intervene in the case that directed the Internal Revenue Service to determine whether or not the school was guilty of racial discrimination by using one or several yardsticks that were determined by the court.

The judge in the case issued a summary judgment which instructed the Internal Revenue Service to move ahead with its determination and revoke tax exemption for the school and perhaps the church if the court's criteria for determining lack of discrimination could not be met.

The order will not take effect until July 28, during which time the school has the right of appeal. The school has announced its intention to do so. The judgment was handed down on July 8.

Arguments in the appeal, however, will not be forthcoming until in the fall; and a judgment would not be expected until winter or spring. The church is hoping for an additional stay from the court of appeal to stop the IRS from any action in the case until the appeals court has ruled.

In the event of failure to receive this additional stay, the church will seek help from Congress in the form of legislation which would prevent the IRS from using federal funds for the purpose of revoking the tax-exempt status of church-related schools.

The suit, Green v. Miller, resulted from just such action by Congress. Congress had passed legislation restricting the use of federal funds by the IRS in revoking the tax-exempt status of church-related schools, and Green sued the secretary of the treasury to have the effect of that legislation set aside in Mississippi. The U.S. district judge in the District of Columbia, George Hart, ruled for Green on May 5, 1980.

After the IRS had begun its investigation, several churches in Mississippi sought to intervene in the case. The only one granted intervention was Clarksdale Baptist Church, and that congregation has carried the ball for all of the other church-related schools in the state that would be affected by the court's establishment of determination of racial discrimination.

On July 8, Hart ruled against Clarksdale Baptist Church, thereby restoring the investigative activity of the IRS.

The church feels the permanent injunction established on May 5, 1980, infringes on its First Amendment rights; and this is the reason for the intervention by the church.

The injunction handed down by Hart reads as follows:

"Defendants G. William Miller, as secretary of treasurer, and Jerome Kurtz, as commissioner of internal revenue, their agents, servants, employees, attorneys, and successors, are enjoined and restrained from according tax-exempt status to, and from continuing the tax-exempt status now enjoyed by, all Mississippi private schools or the organizations that operate them which:

"(1) have been determined in adversary or administrative proceedings to be racially discriminatory; or were established or expanded at or about the time the public school districts in which they are located or which they serve were desegregating, and which cannot demonstrate that they do not racially discriminate in admissions, employment, scholarships, loan programs, athletics, and extra-curricular programs.

"(2) The existence of conditions set forth in Paragraph (1) herein raises an inference of present discrimination against blacks. Such inference may be

overcome by evidence which clearly and convincingly reveals objective acts and declarations establishing that such is not proximately caused by such school's policies and practices. Such evidence might include, but is not limited to, proof of active and vigorous recruitment programs to secure black students or teachers, including students' grants in aid; or proof of continued, meaningful public advertisements stressing the school's open admissions policy; or proof of meaningful communication between the school and black groups and black leaders within the community concerning the school's nondiscrimination policies, and any other similar evidence calculated to show that the doors of the private school and all facilities and programs therein are indeed open to students and teachers of both the black and white races upon the same standard of admission or employment."

The church's attorney, William B. Ball of Harrisburg, Pa., noted in his arguments before the court that the school was founded from an effort to teach religious values to the children of church members rather than as a means of achieving a segregated school. He pointed out that the church members had been unhappy about the 1963 Schempp case in the Supreme Court, which ruled out Bible reading and religious programs in the public school. He said, "The school was founded solely out of sincere religious

motivation. It is open to persons of any race. If blacks do not attend the church's school, let it be remembered that neither do they attend the Amish schools of Pennsylvania or Hassidic schools in Brooklyn. To go to either, parents and children must step into a distinct religious culture, accept fundamentalist morality, Calvinist discipline, and intense Bible-centered indoctrination. The church rejects racism because it is unbiblical, therefore sinful. Various provisions of the court's injunction orders of 1980, if applied to the church, would violate its religious liberty. The court is obligated to apply the constitutional principles found in the religious liberty and non-entanglement decisions of the Supreme Court."

Don Dunavant, pastor of Clarksdale Baptist Church, told the Baptist Record, "We are convinced that the constitutional questions involved are of such enormous importance that they have to be pursued, that the question of free exercise of religion and excessive government entanglement in affairs of family and church relate not only to us but also to the greater issue of church-state relationships and the interpretation of the First Amendment."

In affidavits for the court, former pastor Lucius Marion made several statements. Among them are these:

"Clarksdale Baptist Church, a fundamentalist Christian entity, operates (Continued on page 3)

Hopes dashed

Missionary couple denied Jordanian residence permits

RICHMOND, Va. (BP)—Jordan has again denied residence permits for missionary pharmacist Gary Tapp and his wife, Judy, dashing their hopes for a second term of service.

The Tapps, from Chamblee and St. Simons Island, Ga., and their two small children were scheduled to return to the United States July 9. They have been living on Cyprus since his original residence permit was revoked and hers was denied in March.

Graydon Hardister, mission business manager, said he believes the permits were probably denied because Jordan is "overrun at this time by pharmacists." He was involved with all interviews related to the applications until he left Jordan to begin furlough in mid-June.

Tapp was supposed to work as supervisor of the central stores and

warehouse at Baptist Hospital at Ajloun. The hospital already has a missionary pharmacist, Bernard Fairchild, who is required to work under a Jordanian pharmacist. The mission had been for Tapp to fill in for him when the Fairchilds began a one-year furlough next summer.

Hardister said Jordanian authorities questioned whether a Jordanian could not handle the central stores position, which would have involved buying supplies, maintaining inventory, and dispensing medicine to the pharmacy and hospital wards.

Three SBC missionaries have received residence permits since March: Geraldine Volkart, a teacher from Booneville, Mo., and medical doctors John and Ruth Roper (Six Mile, S.C. and Vineland, N.J.). The Ropers were returning to Jordan and Volkart

is a new appointee.

The Tapps' residence permit problems came up about the same time articles appeared in a Jordan newspaper quoting pro-Israel statements made by New Right religious leaders in the U.S.

While it was "not a good article" for an Islamic country from the mission's standpoint, Hardister said, he received no indication in any of his meetings with Jordanian officials that it was a factor in the consideration of the Tapps' permits.

Questions related to politics or Baptist work never surfaced, said Hardister, from Pine Bluff, Ark. No one ever made anti-American statements.

Missionaries and other non-Jordanians wanting to live and work in Jordan will likely face the same scrutiny as the Tapps in the future, Hardister said. Jordan is reluctant to bring in outsiders to do jobs Jordanians are trained to fill.

Professional unions, though they have little labor negotiation power, are recognized by the government. The mission must get the approval of the doctors' union for each missionary doctor it wants to bring into the country. The mission has a good relationship with the union.

Jordanian officials revoked the residence permit of missionary nurse Ruth Ann McConnell of Hopkinsville, Ky., at the same time they revoked Tapp's. She was in Jordan for language study and now is at the Baptist Hospital in Jibla, Yemen.

The Tapps reapplied for permits in Jordan because that was the only Middle East country that could currently use a pharmacist. The Tapps served their first missionary term at the Baptist Hospital in Gaza, but left with several of the Southern Baptist missionary staff after the hospital's administration was turned over to Anglicans.

Isam Ballenger, director of Southern Baptist mission work for the area, said no other openings for a pharmacist are currently available in any of the overseas countries where the Foreign Mission Board has missionaries.

Young musicians

Below, Ray Burdeshaw, minister of music at Spring Hill Church, Mobile, conducts the chorus during Young Musicians' Week at Gulfshore, as Dot Pray, keyboard specialist for the Church Music department plays piano. At right, Kelly Llyall of First Church, Clinton, and Leslie Jones, of Wildwood Church, Clinton, sing with the more than 400 4th-6th graders who attended the conference. (Tim Nicholas photos)



Full Senate to consider two prayer amendments

By Larry Chesser

WASHINGTON (BP)—Without recommending passage of either, the Senate Judiciary Committee has voted to send two proposed constitutional amendments on school prayer to the floor for consideration by the full Senate. (See "Reagan" page 2)

The 14-3 action avoided endorsing either President Reagan's proposal to allow vocal prayer in public schools or a silent prayer and meditation version sponsored by Sen. Orrin Hatch, R-Utah. It also left some proponents doubtful either measure can attract the two-thirds approval required for a constitutional amendment.

"The chances of either passing now are diminished," Hatch said afterwards, adding he would have preferred the committee to report out one amendment favorably.

The one-sentence addition would bar the United States or any state from composing "the words of any prayer to be said in public schools." But Hatch and other panel members, including ranking minority member Joseph R. Biden Jr., D-Del., charged the modification doesn't actually solve the problem of school prayer authorship.

The new sentence "does not do anything at all," Biden said. "It still will allow a teacher to pick up a Koran and insist everyone either leave the room or recite the Koran."

Under the modified Reagan proposal, Biden said, teachers also could select a prayer from the "most outrageous" religious group on the left or

right or use the Bible or the Lord's Prayer. The change, he charged, fails to "lift the onus from the notion that children be either forced to move out of a room or put their heads down or identify themselves as being different from the rest of the class."

Hatch contended his proposal, which calls for equal access to the use of public schools by all voluntary student groups as well as silent prayer and meditation, would have stood a better chance of passage had the panel sent it to the Senate alone with a favorable recommendation.

But conservative prayer lobby groups and White House officials maintained pressure on the committee to pass the president's proposal to permit vocal organized prayer exercises in public schools. "In their zeal to have their amendment at all costs," Hatch said, "they may have very well diminished the chances of passing a constitutional amendment."

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Editorials.....by don mcgregor

What of tax exemptions?

I have read all of the material I could get my hands on relating to the case of William H. Green, et al., plaintiffs, v. G. William Miller, et al., defendants, that is in the United States District Court for the District of Columbia. That is the case that affects the Clarksdale Baptist Church School and all other religious schools in Mississippi.

William H. Green sued G. William Miller, secretary of the treasury, and others, to force the Internal Revenue Service to suspend the tax-exempt status of the Clarksdale Baptist Church School and other such schools, essentially because they are in Mississippi. Congress had refused to allow the use of federal funds by the Internal Revenue Service for the purpose of determining racial discrimination in church schools. Green's suit forced such determination in Mississippi only. The 10-year limit imposed by Congress on the non-use of funds for such determination has run out. Whatever finally happens to Clarksdale Baptist Church now can be applied nationwide.

From what I have read, I can only determine that Clarksdale Baptist

Church has been grievously wronged thus far, though it is not over yet, by the U.S. district court.

I began with the supposition that officials of Clarksdale Baptist Church are telling the truth. The court, evidently, believes that they are lying. That being the case, it seems the church officials should be penalized in some fashion for perjury, but the court has not seen fit to take that action.

The court has said that any school that was begun about the time of racial desegregation in its area or which is expanded at the time of desegregation should have to prove that it was not racially discriminatory by use of recruitment programs, scholarships, public advertisements, or proof of communication between school officials and black leaders.

The church contends that its plans to begin the school were in effect before desegregation and were the result of the outlawing of Bible reading and religious programs in public schools. The church says it wanted those things for its children and established a school so that they could be a part of the school experience. The school, the

church says, was established to provide an education in a religious atmosphere for its own children. It has not, however, denied admission to other students; but it has never recruited students either from its own membership or outside of it.

To force the school to recruit or to advertise, the church says, is unconstitutional interference in its affairs. The school, the church says, is a part of the church; and its curriculum is a part of the religious education efforts of the church. Therefore, it feels the government has no business telling it how it is to carry out its program. It is open, the church says, to students of all races, if they are interested in pursuing the type of education that is presented there.

But the church says it is the church's school for the children of the church members, and it has no need for or intent to recruit or advertise.

The court evidently does not believe the church. The judge has ruled against it.

The church has said it will appeal the decision; and, hopefully, the appeal

will relieve it of this judgment. The establishment of such a ruling as the law of the land could mean all sorts of unpleasant things for the religious community. If the Internal Revenue Service can tell a church that it has to place advertisements in the local newspapers once a quarter for three years in order to maintain a tax exemption, what else would it be able to demand? To tell the church that it must recruit students for its religious education classes is an entanglement of church and state.

This case is not over, but far-reaching implications for churches are riding on its outcome.

The U.S. Supreme Court has just told Bob Jones University in South Carolina that it cannot be allowed a tax exemption because of what the school has adopted as a policy based on what school officials believe is a biblical injunction. Whether the officials are right or wrong is not the question. The Supreme Court has told the school that it is wrong, therefore its interpretation of biblical tenets is wrong. This is entanglement.

How much is a tax exemption worth?

Irene Lipscomb

Sounds like Irene Lipscomb is about to realize a dream similar to one I've had a long time: "live in the country, sit on the front porch, and swing!"



Jasper (she calls him Jap) has retired from his work with South Central Bell, so now Irene has retired, after 19 years as office secretary in the Church Training

department, Mississippi Baptist Convention Board (18½ years of work for Kermit King and six months as secretary to Mose Dangerfield; with three executive secretaries—Chester Quarles, Douglas Hudgins, Earl Kelly).

She said, "Jap and I always said we would like to retire early, while still in good health, if possible, and take time to do some things we wanted to do and just have a good time being together."

They will move soon to a farm house on 75 acres, at Mashulaville in Neshoba County (between Macon and Louisville). There will be plenty of space for their seven grandsons to run free at Rt. 4, Box 128, Macon, Miss. 39341. This is the house where Jasper was born, one of 11 children, and that his daddy built in 1901 for their mother. With his \$500 savings, Mr. Lipscomb built the house and had money left to make a crop.

"We enjoy gardening," Irene told me, "and we like flowers. A friend gave Jap 12 rose bushes which he has already set out—and he has rooted twice that many more." Already he has a beehive established. (I'll go ask for some honey one of these days.)

Irene is one of my reading buddies—we've been sharing books for a long time—so I know she'll spend a lot of time reading, and she likes to do needlework. "If I caught one fish," she figured, "I think I would catch the fishing bug."

If there's anything she hates, it's rush and pressure. "I'm a slow-moving person," she confided. How can she get so much work done then, if she's all that slow? Take a look at the words her co-workers in Church Training used to describe her: Christian (at the top of the list), efficient, faithful, loyal, dedicated, considerate, proficient, enjoyable, supportive, helpful.

Her daughter, Linda, and her husband, David Fennell, and children will arrive July 18, from Singapore, where

they are missionaries. Last year Irene flew to the other side of the world to see them. "Now," she said, "I'll be free to be with Linda while she's here on furlough."

Her son, Paul, is an engineer in Dallas, Texas, and her other daughter, Judy, a graduate nurse working at the VA Hospital in Jackson, will take her State Board exam this summer.

Blue-eyed, black-haired Irene, the oldest of six children, was born in Whitten, Ark., but lived there only six weeks. Her dad, the late J. B. Jones, was a carpenter. Her mother, Verna Jones, lives at Star, where she is a member of Star Baptist Church.

When she was in 11th grade, her father was helping to build the Neshoba Agricultural High School, so the family moved to Mashulaville. That's where she and Jasper met—as students in Mashulaville. His sister was one of Irene's teachers. During World War II, Jasper was an army combat engineer in the 8th Infantry. After he returned from overseas, he got a job in Jackson and they moved here. I remember quite well the nice surprise party the Church Training Department gave them in the old Baptist Building on their 25th wedding anniversary.

At Calvary and at Parkway Baptist churches in Jackson, she has worked with children for at least 25 years. Intensely interested in missions, she has been active in WMU; a Baptist Women group at Parkway is named for Linda. Also Jasper is a deacon there.

When they married, she was secretary to W. L. Day at First, Louisville (where she had been baptized). For a while she worked part time at Calvary, Jackson. "Every place the Lord sent me to work, he placed me in a Christian environment, and I am grateful for that. I feel he led me to this job. It was the first place I applied when I wanted to begin work full time. I thought I would work about two years—but then just never found the right time to stop—until now. The best part of working here has been being with the people here. It's been good to get to know people over the state, too, and to learn how the Convention Board work is done."

I feel sure I speak for the others in the Baptist Building when I say we all are richer for having known and worked with Irene. I agree with all that her fellow staffers said—and could add many more good words. Irene—many years of happy swinging!

Clarksdale and entanglement

Editor: Last Friday was certainly a heartbreaking day for the Clarksdale Baptist Church. It was not so much that Judge Hart ruled against us (we were not looking for a favorable ruling from his court), but it was the manner in which the adverse ruling was made that was so disturbing. Judge Hart did not even give consideration to the complex constitutional questions of church-state relations involved in our intervention. This was an enormous tragedy. The First Amendment issues of "free exercise" and "no establishment" plus the vital question of excessive entanglement of the government in the affairs and ministries of a church were at the heart of our case. Of course, these points will be the basis of our appeal to U.S. Court of Appeals.

We would appreciate your continued exposure of our case in the Baptist Record. There are two points that I think are extremely important for Mississippi Baptists to understand. One, the government did not bring suit against the Clarksdale Baptist Church. We intervened in the case to halt what we felt then and still feel to be the violation of the First Amendment precipitated by the May 5, 1980 permanent injunction issued by Judge Hart which ordered the IRS to determine the tax-exempt status of church related schools in Mississippi using as a measuring rod a process of affirmative action. After the IRS started its investigation, several churches, including First Presbyterian of Jackson and Bay Street Presbyterian of Hattiesburg, sought to intervene in the case. The Clarksdale Baptist Church was the only church granted intervention. Two, whatever happens to the

Clarksdale Baptist Church and School will have a direct impact on other churches and church related schools in the state and nation. In a very real sense, we are representing every Christian school in Mississippi.

As we enter into the appellate process, we are activating our Legal Defense Fund to help defray the expenses.

I want to express to you again the deep appreciation of our church for all your interest and assistance. It is so important that other Christians be aware of the greater danger we are facing. Please continue to pray for us and with us.

Don Dunavant, pastor
Clarksdale Baptist Church
Clarksdale

Babatundes' address?

Dear sir:

The article about "Ezekiel and Juliana" in June 30 Baptist Record ("Faces and Places") was a wonderful story that touched my heart. I would like to send them a check to use as they see fit. Will you please send me their address? They are very wonderful people and deserve help.

I would appreciate your help. I am a member of First Church, Vicksburg. Pearl Schober (Mrs. Fred W.) 3515 Manor Drive Magnolia Manor 412 Vicksburg, Miss. 39180

Note: The address of Ezekiel and Juliana Babatunde is 5422 Clinton Blvd., Jackson, Miss. 39209. Their home phone is 922-6286. The phone number of Magnolia Consultants (Kathy Rankin, president), which has been helping to sponsor this Nigerian couple, is 352-1214.

Reagan proposes revised school prayer amendment

By Stan Hasty

WASHINGTON (BP)—President Reagan said July 12 he is sending to Congress a revised version of his constitutional amendment on prayer in public schools.

In a half-hour meeting at the White House, Reagan told 22 conservative religious leaders he is proposing an additional sentence to the original version of the amendment in an effort to allay fears the proposal would give federal and state governments power to write prayers for use in public school classrooms.

As introduced in Congress, the original version read: "Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any State to participate in prayer." The revised amendment adds: "Nor shall the United States or any State compose the words of any prayer to be said in public schools."

After emerging from the meeting with Reagan, spokesmen for the religious leaders differed as to how the new sentence will be interpreted.

Robert Grant, chairman of Christian Voice, said the change means while Congress and state legislatures would be prohibited from writing the prayers, local school boards would not.

But Jerry Falwell, president of Moral Majority, disagreed, saying the wording should be interpreted to mean no official body could compose the prayers.

The lone Southern Baptist attending the meeting was Edward E. McAteer, president of the Roundtable.

Other participants included television evangelists Pat Robertson and Jimmy Swaggart; Ben Armstrong, director of National Religious Broadcasters; Connaught Marshner, chairman of the National Pro-Family Coalition; Paul M. Weyrich, president of Free Congress Research and Education Foundation; two Orthodox Jewish leaders, and the Roman Catholic bishop of Allentown, Pa., Thomas Welsh.

Speaking to reporters after the closed-door meeting, Robertson, president of Christian Broadcasting Network, read portions of a letter to Reagan from Southern Baptist Convention President James T. Draper Jr., indicating most Baptists cannot support an amendment which fails to guarantee that government officials at all levels will not compose prayers to be recited in public schools. Robertson said he thought the revised language would satisfy Draper and Southern Baptists generally.

But in a telephone interview later, Draper stopped short of endorsing the language and said again he prefers no constitutional amendment. He said he conveyed that message to presidential assistant Morton Blackwell in a telephone conversation July 12 and Blackwell said he too prefers the problem of school prayer be addressed in a proposal other than a constitutional amendment.

Draper, who said he was invited to the White House meeting but declined because he was preaching at Falls Creek assembly in Oklahoma, said he met last week with Robertson to insist he could not support a constitutional amendment unless it guaranteed that no agent of the state compose the prayers to be recited. That includes not just Congress and state legislatures, he added, but local school boards and individual teachers.

"Anyone who works for the school is the agent of the state," he declared. He said the only truly voluntary prayer in the classroom would be "student-initiated" prayer.

Draper also said he cannot support an alternative amendment proposed by U.S. Senator Orrin G. Hatch, R-Utah, calling for silent prayer and

equal access to school property for student religious groups.

Hasty writes for the Baptist Joint Committee.)

3,771 respond in Zimbabwe

SANYATI, Zimbabwe (BP)—Another round of spiritual revival erupted during a three-week period in Zimbabwe's bush country as 3,771 persons made professions of faith in Jesus Christ.

The responses, which may add at least 11 churches, followed repeated showings of the Life Ministries' film "Jesus" in late February and early March in 24 locations. A team from Life Ministries, called Campus Crusade for Christ in the United States, showed the film twice nightly to 14,085 people at schools, churches, compounds and townships in the Sanyati and Gokwe areas.

"Not a single Baptist church existed in 11 of the 24 areas the film was shown," said Southern Baptist missionary Bob Parker, a church developer. "We're praying churches will start there. The interest appears to be present in all 11 areas."

The first round of revival occurred late last year when Parker, of South Carolina, visited 38 government bush schools in Sanyati and Gokwe. He preached to more than 20,000 students and accounted for 6,037 professions of faith.

Those converts were enrolled in "One Way Clubs" for discipleship training organized by Parker and led weekly by missionary journeymen Mark Dewbre of Arkansas and Marty Escoe of Georgia. Zimbabwe Baptist leaders then projected a potential doubling of churches in the revival area of the Southern African nation.

Parker plans to conduct weekend revival services where the film was shown.

16 hotels

(Continued from page 1)

Downtown, Howard Johnson's-East, Howard Johnson's-North, Howard Johnson's-Southwest, Hyatt Regency, Inn at Executive Park, Mission Inn, Phillips House, Radisson Muehlebach (headquarters hotel), Ramada Inn-Overland Park, Rodeway Inn-Overland Park, Royale Inn, Travelodge-Downtown, Travelodge-Gateway, Travelodge-Midtown and Western Crown Center.



The Southern Baptist Education Commission's officers for 1983-84 were re-elected to serve second terms at the Commission's annual meeting in Dallas. From left are Tom J. Madden, executive director-treasurer of the Tennessee Baptist Convention, secretary; J. Ralph Noonkester, president of William Carey College, Hattiesburg, Miss., chairman; and Thomas S. Field, president of the Missouri Heart Institute, Columbia, Mo., vice chairman.

Juliette Mather, missions education leader, dies

ST. JOSEPH, Mich. (BP)—Juliette Mather, 87, longtime Baptist missions leader, died July 5 in St. Joseph, Mich., after a short illness.

She had been young people's secretary of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, 1921-49, and editorial secretary of WMU, 1948-1957.

She launched and edited five missions magazines for young people: World Comrades in 1922; The Window

of YWA in 1929; Ambassador Life in 1946; Tell in 1953, and Sunbeam Activities in 1953. After 1948, when she became editorial secretary of WMU, she edited Royal Service, WMU's flagship magazine and built annual subscriptions to WMU magazines to almost one million.

She also edited numerous leaflets and books. The books include: Taiwan As I Saw It, Telling You How, The Way of Missionary Education and organizational manuals.

She produced the first motion picture for Southern Baptists, "Publish Glad Tidings," and produced a 1932 radio broadcast that linked simultaneous banquets across the south celebrating the anniversary of Young Woman's Auxiliary.

She began annual encampments and conferences for Young Woman's Auxiliary at Ridgecrest, N.C., in 1924 and her YWA camp was the first official Baptist function at what became Ridgecrest Baptist Conference Center.

Miss Mather developed individual achievement plans, ranking systems for Girls' Auxiliary, Royal Ambassadors and Young Woman's Auxiliary.

After retiring from the WMU staff at age 61, she taught two years at the Baptist university at Fukuoka, Japan, and for five years in Taiwan, then worked 15 months with Baptist Press in Hong Kong. She filled an emergency teaching slot for several months in Taichung, Taiwan, before returning to the U.S. in April 1968.

The Juliette E. Mather Memorial Fund has been established and will be handled by WMU, SBC, with a special missions object to be named later by the family.

Education Commission sets meeting

By Lonnie Wilkey

DALLAS (BP)—The Southern Baptist Education Commission, in its annual meeting, approved the sponsorship of a national conference in 1986, adopted a record budget, announced the first recipient of the Charles D. Johnson award, and re-elected officers for 1983-84.

The national conference, similar to the one on "Christian Higher Education in Christian Missions" in 1979, again will emphasize the role in Baptist colleges in Bold Mission Thrust. The proposed theme for the 1986 conference is "Equipping for Leadership."

Commission members agreed to sponsor the conference in conjunction with the Association of Southern Baptist Colleges and Schools.

A record budget of \$458,500 was approved by the commission for 1983-84. The budget reflects a 12 percent increase in Cooperative Program receipts, as approved by the Southern Baptist Convention in Pittsburgh, as well as projected income from other sources.

H. I. Hester was named posthumous recipient of the Charles D. Johnson award, established by the Education Commission to honor individuals who have made significant contributions to Southern Baptist educational life.

Hester, who died in January, was instrumental in the founding of the Association of Southern Baptist Colleges and Schools in 1948 and was its only secretary-treasurer until his death.

Re-elected as officers of the Education Commission for 1983-84 are: J. Ralph Noonkester, president of William Carey College, Hattiesburg, Miss., chairman; Thomas S. Field, president of Missouri Heart Institute, Columbia, Mo., vice chairman; Tom J. Madden, executive secretary-treasurer of the Tennessee Baptist Convention, Brentwood, Tenn., secretary.

(Wilkey writes for the Education Commission.)

Poster incorrect

Posters promoting Mississippi Baptist Youth Night, Aug. 12, at the Mississippi Coliseum in Jackson, stated the time for the program at 7-9 p.m. The correct time for the program will be 7-10 p.m. Also, the Baptist Diary for 1983 lists the date as Saturday, Aug. 13 and has two sessions scheduled. The program will be Friday, the 12th, and there will only be one session, not two.

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Washington performance

Members of the handbell choir from First Baptist Church of Ellisville recently performed in the rotunda of the Russell Senate Office Building in Washington, D.C. The group was

welcomed to Washington by Senator Thad Cochran (R-Miss.) whose office is in the Russell Building.

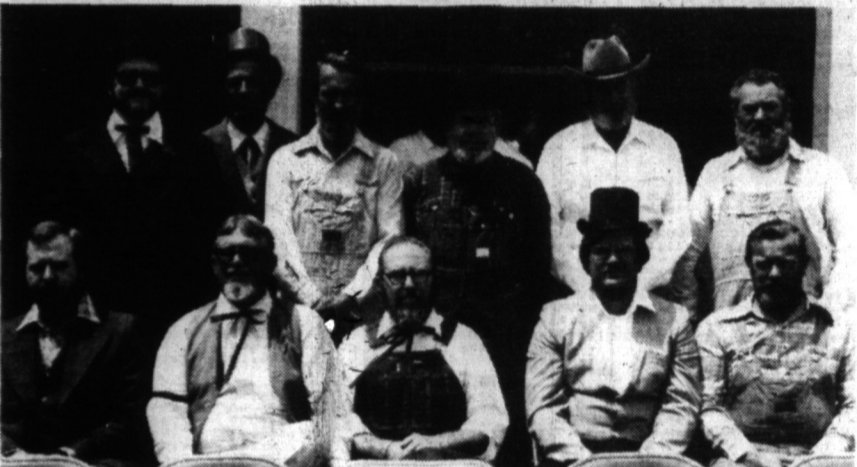
Just for the Record

Central Baptist Church, Trickham Bridge Road, northeast of Brandon (Rankin), will hold Vacation Bible School July 25-29, from 7 to 9 p.m. daily, for preschoolers through adults. Commencement night will be Sunday, July 31.

Jose Missena of Asuncion, Paraguay, recently made his first visit to the Baptist Spanish Publishing House, El Paso, Tex., since he was named the Foreign Mission Board's consultant for evangelism and church growth in Latin America. He will work with the publishing house in developing printed materials for evangelization, follow-up and Christian development. While there he examined the newly translated Spanish edition of MasterLife.



GENE SMITH, left, pastor of Roseland Park Baptist Church, Picayune, bids farewell to a group of his church members who recently left for a week's mission tour in Monroeville, Pa. The group witnessed and took a religious survey, door-to-door, prior to the Southern Baptist Convention. From left are Charles Grantham, Barbara Grantham, Sybil Mitchell, Hugh Busby, Joe Tatum and John Tatum.



NEW ZION, BRAXTON, celebrated its 150th anniversary on April 24. A group of men, with their pastor, dressed in old-fashioned styles. Front row: Dale Cockrell, Ernest Wright, G. W. Shorter, Jerry Davis, Wayne Owen. Back row: Pastor Don Nerren, Bennie Andrews, Albert Bridges, Conrad Terrell, Sam Bridges, Sonny Buckley.



Jones County Junior College Baptist Student Union sent 13 students to Parish Park Baptist Church, Marion, Ill., for survey and Backyard Bible Clubs. The students, their ensemble director, Mike Miller, and BSU director, John Sumner Jr., spent six days in Marion conducting the clubs in four city parks, averaging an attendance of 48, conducting a Wednesday evening church service, and surveyed 1,100 homes for the church. Pictured from left (front row) are Dale Jenkins, Jill Miller, Candy Sumner, Jodie Wilcox, Gay Gandy, Sandra King, Loletta Phillips, (second row) Jim Huff, Jeff Harris, Mike Miller, Lee Winborne, Ed McDonald, Jamie Germany, Glenn Padgett, and John Sumner.

Clarksdale church school loses round in tax case

(Continued from page 1)
the Clarksdale Baptist School as an integral part of its religious mission."

"Planning for the Clarksdale Baptist School was begun in 1961 and 1962 by Reverend Lucius Marion and others. This was well before any desegregation order for the City of Clarksdale."

"Clarksdale Baptist School was opened in 1964, in direct response to the Supreme Court's Bible-reading decision in *Abington Township v. Schempp*. The founding was not motivated by local school desegregation."

"Operation of the Clarksdale Baptist School is, in sum, an exercise in religion."

There were depositions and affidavits by others involved in the case. Among them are these:

"The entire life of the Clarksdale Baptist School is religious: Curriculum, teaching, counseling, prayer, devotions, dress, discipline and activities. The school is not, in any sense, a 'secular' undertaking."

"Teachers at the Clarksdale Baptist School pursue a religious vocation."

"A principal reason why parents prefer Christian schools is the attractiveness of the drug-free, alcohol-free, violence-free, disciplined, and moral atmosphere."

"Fundamentalist Christian schools in Mississippi, and elsewhere in the South, have found themselves in opposition to segregationists, not in league with them."

"All children who enroll in Clarksdale Baptist School must be re-

ceptive to the beliefs of the School. The School does not tailor its curriculum or activities in any way to accommodate children of parents who are not members of the Church."

"Clarksdale Baptist Church teaches, as an article of faith, that all men of all races are equal in the sight of God. This belief precludes it from using racial criteria in admissions and hiring."

"After finishing the 9th grade at Clarksdale Baptist School, a majority of the students enroll at integrated public schools."

Clarksdale Baptist Church was the only church in the state allowed to intervene in the case. To help defray the expenses it has incurred, it has established a legal defense fund.

SBC building

(Continued from page 1)

rooms, assembly rooms, and parking;—Remodeling and adding additional parking space would cost almost as much as a new building;

—The proposed building would provide adequate facilities through the turn of the century;

—The proposed building has the advantages of being located on land provided without cost to the Cooperative Program by the BSSB, as well as offering the convenience of having all Nashville-based SBC agencies located in one strategically placed Baptist Center.

The committee will meet again in Nashville on July 28.

Thursday, July 21, 1983

BAPTIST RECORD PAGE 3

Staff Changes

Smyrna Church, Copiah County, has called Thomas W. Purser, Jr. as pastor.

Gary Davis has been called as summer activities director and associate pastor at New Sight Church, Lincoln County.

H. C. Adams is the new pastor of Salem Church, Leake Association. He comes from the pastorate of County Line Church, Attala County.

Dianne Warren is the new minister to single adults at Main Street Church, Hattiesburg.

Ron Sanders will be new pastor of Robinson Street Church, Jackson, beginning in August. He comes from the Kiokee Church, Appling, Ga.

Tim Horton has resigned as pastor of Macedonia Church, Calhoun, to become pastor of Wake Forest Church, Oktibbeha.

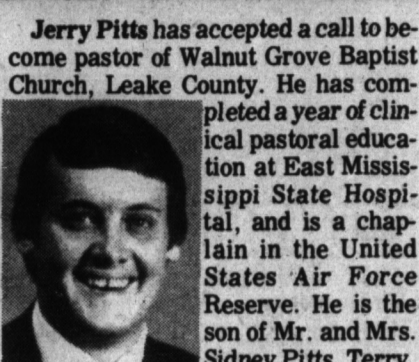
Eudene Tutor has resigned as pastor of Zion Church, Pontotoc Association and is available for supply work. He may be reached at 489-6406.

Robert Farmer has resigned as music minister at Providence Church, Bolivar, to be a student at New Orleans Seminary.

E. V. Snyder has resigned as pastor of Waxhaw Church, Bolivar County to do supply preaching.

John Edwards, pastor at Southside Church, George County, has resigned to become pastor of Union Church, Clarke Association.

Heuck's Retreat (Lincoln) has called Gary White as summer youth and activities director.



Pitts He was graduated from the University of Southern Mississippi and New Orleans Baptist Theological Seminary.

Charles Nikolic has assumed a position as manager of Rice Acres Retreat Center, Jackson, and associational recreation director for Hinds-Madison Baptist Association. He was formerly minister of activities at Van Winkle Baptist Church, Jackson.

New Hope Baptist Church, Northwest Baptist Association has called Thomas Hood as pastor. He is a native of Arkansas and attended Southern Baptist College, Walnut Ridge, and Southwest Baptist University, Bolivar, Mo. He later attended the Mid-America Baptist Seminary in Memphis. He had served a church in Gordon, Ga., before coming to Memphis. While in Memphis he served as youth director for Fellowship Baptist Church, Bartlett, Tenn.

Ed Rollins, pastor at Bethel (Mississippi Association), has resigned in order to become associate pastor of the Rose Hill Baptist Church, Columbus, Ga.

David Satterwhite is the new pastor of Mt. Olive Baptist Church, Carroll County.

Andy Wright, son of Mr. and Mrs. L. A. Wright of Columbus, Miss., has accepted a teaching position at Riverside Christian Academy, River Ridge, La. (New Orleans), where he will begin teaching high school English and Bible this fall. He was graduated in May from East Texas Baptist College. Since April he has been serving as minister of music and youth at First Baptist Church, Timpon, Tex. His ministry at Riverside Baptist Church, he said, will include working with and assisting the youth pastor, working with the pastor, Gary D. Frazier, and training in the Evangelism Exposition program.

Pleasant Grove (Lincoln) has called Elmer Howell as interim pastor. Howell, now retired, was formerly director of the state Brotherhood department.

Stephen Bath of Port Gibson, a senior at Mississippi College, has begun work as music director and youth minister at Braxton Baptist Church, Braxton.

Jim Pender has resigned as pastor of Poplar Springs Church, Copiah County.

Revival Dates

First Church, Fanning, July 24-29; Roy Clark, Lake Harbor Baptist Church, Brandon; evangelist; Don Eaves, singer and pastor; services Sunday 11 a.m. and 7:30 p.m., nightly 7:30.

First Baptist Church, Moss (Jasper): July 24-29; homecoming will be July 24 with a covered-dish lunch at the church, an afternoon service at 1 p.m. and no evening service. Services Monday through Friday will be at 7 p.m. Hugh Martin, pastor of Spring Creek Church, Philadelphia, evangelist; Mrs. Allen McGord leading the music; Dale Wilson, pastor.

Mt Zion (Lincoln): July 24-29; Gerald Aultman, pastor, Macedonia, Lebanon Association, evangelist; Jerry Nance, music director; Mike Everett, pastor.

New Sardis, Mt. Olive: July 24-29; Lawrence Runnels, Oktibbeha County, evangelist; Raymond Johnson, Mize, music director; Sunday service at 10:45 a.m. with lunch at the church; singing and preaching in the afternoon, no night service; weeknight services at 7:30; John L. Jones, pastor.

Ingomar, south of New Albany: July 31-Aug. 5; services 7:30 p.m.; Gwin Turner, Baptist Temple, Los Angeles, Calif., evangelist.

Wheeler, (Prentiss): July 24-29; Sunday services at 11 a.m. and 6 p.m. Services through the week at 7 p.m. James M. Lewis, associate pastor at Tate Street in Corinth, evangelist; Jerry Crawford, music director at Wheeler leading the singing; Danny Bullock, pastor.

Bala Chitto (Pike): July 24-27; Sunday at 11 a.m. and 2 p.m., plus lunch at the church, during the week at 7:30 p.m.; Joe H. Cothen, vice president, New Orleans Seminary, evangelist; Mike Thompson, Magnolia, leading the music; John T. Forrester, pastor.

First Church, Runnelstown: July 24-29; David McGuffee, pastor, Westview Church, Opp, Ala., guest evangelist; Sunday at 11 a.m., with dinner on the grounds and afternoon service (no evening service); Mon-Fri. at 7:30 p.m.; Craig Rainey and wife, Jackie, Macedonia Church, in charge of the music; Troy Sumrall, interim pastor.

Ashland Baptist Church: July 24-29; Ricky Baldwin, Southside Baptist Church, Hazlehurst, Ga., evangelist; Gary (Slim) Cornett, full-time music evangelist, Louisville, singer; Phillip M. Bray, pastor; Ed Sudduth, associate pastor and minister of music.

Spring Hill (Marshall): July 24-29; Sunday at 11 a.m. and nights at 7:30 p.m.; Nelson Crozier, evangelist; Paul Reed, music director; Barry Ward, pastor.

Liberty Baptist Church, Flowood: July 25-31; 7:30 nightly; Byron R. Malone, pastor of Daniel Memorial Baptist Church, Jackson, revival speaker; Sunday, July 31, "Homecoming Day," with regular morning services, dinner on grounds, and an afternoon musical program ("The Brush Arbor Meeting") will be presented by the adult choir, directed by Joe Metts; Wayne Crenshaw, pastor.

Pelahatchie: July 24-27; Stanley Barnett, pastor First, Pearl, evangelist; Eric McNair, minister of music and youth at the church, music leader; Sunday services at 11 and 1:30; lunch in the fellowship hall that day; evening services Mon.-Wed. at 7:30 p.m.; Barry C. Corbett, pastor.

Tishomingo Chapel (Alcorn): July 25-29; Charles Shipman from West Helena, Ark., preaching; Victor Ward, pastor; services at 7:30 nightly.

Antioch (Rankin): July 24-29; homecoming Sunday, with dinner on the ground; services Mon.-Fri. at 10:30 a.m. and 7:30 p.m.; Vic Bowman, Crossroads, evangelist; Joe McGraw, music director; Martin Williams, pastor.

County Line, Crystal Springs: July 25-31; evenings at 7:30; concluding service at 11 a.m., July 31; J. W. Brister, director of missions, Hinds-Madison Association, evangelist; LeRoy Stuart, minister of music, First, Edwards, leading the music; Bob Mack, pastor.

Liberty Church, Liberty (Mississippi Association): July 17-22; services Mon.-Fri. 10 a.m. and 7:30 p.m.; evangelist, Ferrell Cork, pastor of First Baptist Church, Aberdeen; music evangelist, Billy Vaughan, minister of music, First Baptist Church, Laurel; Charles Holifield, pastor of Liberty; Jim Young, minister of music and youth.

Mt. Pisgah (Tallahatchie): July 24-29; Sunday at 11 a.m. and 7:30 p.m.; dinner on the grounds Sunday, followed by dedication of a new addition to the education building; Mon.-Fri. at 7:30 p.m.; Gerald Shook, pastor, Paynes (Tallahatchie), evangelist; Carey Worthington, pastor, Cowart (Tallahatchie), music evangelist; J. C. Hall, pastor.

Braxton Church, Braxton: July 24-29; William Vail, McDowell Road Church, Jackson, evangelist; Jon Daniels, West Jackson Baptist Church, Jackson, leading the music; services at 7:30 p.m.; Charles Guy, pastor.

Progress (Pike): July 17-22; David Millican, pastor, South McComb Church, evangelist; Billy Ray Simmons, pastor, leading the music; lunch was served Sunday in the fellowship hall; services at 7 p.m.

Oak Grove Church, Shubuta: July 24-29; at 7:30 p.m.; Grady Crowell, director of missions, Clarke County Association, evangelist; Bobby Walker, pastor.

New Zion, Braxton: July 24-28; dinner on the ground Sunday; Earl Kelly, executive secretary, Mississippi Baptist Convention Board, preaching on Sunday morning; past pastors preaching in other services—Gary Berry on Sunday night; Monday, Freeman Pierce; Tuesday, Don Nerren, present pastor; Wed., W. H. Parker; Thursday, Ray Fuller; Sunday at 11 a.m. and 7 p.m.; during week at 7 p.m.

Bethel (Copiah-Lincoln): July 24-29; Sunday at 11 a.m. and 1 p.m.; Mon-Fri. at 7:30 p.m.; Tommy Dobbins, pastor of Calvary Church, Bogue Chitto, evangelist; Duwayne Tullis, pastor.

Faye (Mrs. Scott) Wiggers is the new part time minister of music at First Church, Kosciusko.

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Jan. 1, 1983-June 30, 1983

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Supreme Court upholds legislative chaplains

sachusetts or a Presbyterian minister those in Nebraska, he argued, "would not expect to find a Jehovah's Witness or a disciple of Mary Baker Eddy or the Reverend Moon serving as an official chaplain in any state legislature."

Specifically at issue in the decided case was the practice of the Nebraska legislature of retaining a single chaplain, Robert E. Palmer, a Presbyterian minister, since 1965. Palmer is paid \$319.75 per month for each month the unicameral legislature is in session.

Palmer's longstanding appointment was challenged in federal district court by Ernest Chambers, a member of the legislature. The court ruled although the Establishment Clause was not violated by the prayers, it was breached by paying the chaplain from public funds. The Eighth Circuit Court of Appeals went even further, invalidating the practice entirely.

(Hastey writes for the Baptist Joint Committee on Public Affairs.)

Nicaraguan Baptists ask end to aid for guerrilla forces

Two Southern Baptist missionary couples, including the Stanley Stampses of Mississippi; left Nicaragua in 1982 on the advice of Baptist leaders there. The Foreign Mission Board sent \$10,000 in hunger relief funds last year for Nicaraguans who lost crops and homes because of the fighting.

Plowden, SBC leader, dies

DARLINGTON, S. C.—Emeritus missionary Hannah Plowden, the first woman to hold two state leadership positions in the Southern Baptist Convention, died June 30. She was 83.

Miss Plowden was editor of The Hawaii Baptist for three years and secretary of religious education for the Hawaii Baptist Convention for 12 years. No woman before her had held either office in any state Baptist convention.

While in Hawaii, Baptist work reflecting her influence grew from one church with about 25 members to 24 churches with 5,686 members, in about 20 years.

After being appointed by the Foreign Mission Board in 1921, Miss Plowden served also as an evangelist, teacher, principal and dean during her 30-year career in China and Hawaii.

Baptists jailed in protest at nuclear research lab

By Michael Tutterow
LIVERMORE, Calif. (BP)—Eleven Dolores Street Baptist Church members, calling themselves the "Southern Baptist Convention," were jailed following a nuclear protest at Livermore Laboratory in Livermore, Calif.

Six men and five women from a peace group of the church, along with more than 1,000 other protesters, were arrested and charged with blocking traffic June 20 when they sat down on a county road leading to the Livermore Research Laboratory, one of the major sites for nuclear weapons research in the United States.

Jim and Rose Ann Lowder, pastor and wife of the Dolores Street congregation, eight church members, and a church member from 19th Avenue Baptist Church were among the more than 3,000 protesters at the nuclear research facility June 20. Those arrested had been advised not to give their real names until arraignment. When the 11 Baptists were arrested, each gave their name as "Southern Baptist Convention" to stress their Baptist heritage of biblical justice.

Lowder, writing to his congregation from jail, said he could not "with any integrity" avoid being arrested while others were arrested for their protest.

County Judge John Lewis took a hard line against protesters, offering only two-year probationary sentences and \$300-\$500 fines if demonstrators pleaded no contest to the misdemeanor charge. Last year, protesters at the plant, which included several of the Baptists jailed this year, were released after a short stay in jail. Their charges were reduced to an infraction—jaywalking—and demonstrators were not fined.

After five days in jail, the Baptist women were released. Several of the women had young children; another woman was ill and another faced the loss of a job.

Only one of the women pleaded no contest and accepted the two-year probationary sentence. The others posted bail and pleaded not guilty by reason of necessity, a statement that admits their involvement in the protest and sit-in but which claims they did so out of necessity to protest a greater evil—the proliferation of nuclear weapons. They had a scheduled court date of July 11. Lewis has threatened to sentence those found guilty to 30-45 days in jail.

The men were not willing to accept

the no contest plea because the two-year probationary sentence would prohibit their participation in similar protests, which they charge infringes on their right to free speech and to protest, explained Jane Medema, wife of singer Ken Medema and one of the five Dolores Street women jailed in the demonstration.

Mrs. Medema charged the judge was out of order in denying the reduced bail and in prolonging arraignment for the demonstrators, many of whom are living in tent camp jails. This past week, the California Supreme Court issued several writs against Lewis, requiring him to show just cause for the arraignment delays and to allow qualified defendants to be released either on their own recognizance or if they could post 10 percent of the bail.

While in jail over the weekend of June 24-27, Lowder wrote a "letter from jail" to his congregation, detailing his reasons for his arrest. However, one chooses to respond to issues must be done on an individual basis, said Lowder, noting some may disagree with his actions. "I must put words

into actions," he wrote. "A sermon must be preached in actions."

"Be assured that I have acted out of conscience, that I have acted out of a sense of urgency that soon the deadly arms race will be out of control and will endanger the existence of our very civilization," he wrote. "I am prepared to face the consequences of my actions."

The Lowders, Southern Baptist home missionaries, participated in the protest at the risk of losing Home Mission Board financial support. Paul Adkins, director of the HMB's Christian social ministries department, sponsors of the Lowders, affirmed the couple's right "as Baptists and as Americans" to protest but added they in no way represented the Home Mission Board or the Southern Baptist Convention in the actions.

Mrs. Medema explained the group used the name "Southern Baptist Convention" when arrested because they wanted to emphasize "we are a product of Southern Baptists." She added the group participated in the sit-in on the condition that it be non-violent—both physically and verbally. (Tutterow writes for the HMB.)

Devotional

A bond that brings freedom

By Barry Hardy, minister of education, First Baptist Church, Crystal Springs.
A bond, according to Webster, is "anything that binds, fastens, or unites." This connotes imprisonment or captivity when related to people. The Gospel of John tells us the opposite is true in relation to Jesus.



Hardy

"If you abide in My word, then you are truly disciples of mine" and you shall know the truth, and the truth shall make you free" (John 8:31-32 NASV).

Abiding means to submit to or await. Our natural tendency might be to think that abiding in God's word is limiting. It does take time. It requires mental and spiritual energy. It is a discipline. It binds us to God. But Jesus said that when we do it, it will make us free. Quite a parallel; bondage produces freedom. When we abide in his word, we are reminded to pray without ceasing; to cast our cares upon him; to love one another as we love ourselves; that we have not a spirit of timidity, but of power, and love, and a sound mind. These are just a few of God's directions and promises for freedom—freedom from worry, selfishness, inhibition, and weakness.

At age 3, my son is permitted to play unsupervised only in our fenced-in backyard. Even then he is under the watchful eye of his mom. He knows the boundaries. He knows she is watching. This is a confinement or discipline. Yet, as he stays in the yard and abides by the rules, he is "free" to do whatever he wishes. He is also "free" from the harm that would come if he wandered into the street or near an unfriendly animal. As he grows, his freedom will increase, especially as he shows signs of maturity.

There is freedom in being bonded. Abide in God's word that you may be set free.

Bible Book

The words of the wise

By Harry L. Lucenay, pastor,
Temple, Hattiesburg
Proverbs 22:17-24:34

Recent television commercials for the E. F. Hutton Company have tried to emphasize the wisdom to this company through the theme, "When E. F. Hutton speaks, people listen." Proverbs 22:17, 20-21 encourage the child of God to listen to the words of the wise. More than simply hearing words is implied. The words are to be digested and properly applied to the hearer's life.

The subjects expressed in this study touch the lives of the people of God in many ways. Sometimes subtle thoughts gain entrance into the mind and encourage God's people to chew some sweet morsel of sin. The wise man indicates the after-taste, if not the after effects of sin will prohibit God's people from living life above the ordinary. Let us therefore look at the words of the wise.

Avoid companionships with the violent (22:24-25). Watch the company you keep. Man has a way of accommodating the faults of his friends. When he habitually excuses evil in the lives of his friends, he will overlook that same evil in his own life. When a man chooses questionable friends, he plays Russian roulette with his future. Sooner or later, the wrong chamber will fill and life will disintegrate with a loud noise and a puff of smoke. Just as Samson's friends disturbed his father, his faith, and his future, a mistake in the choice of companions will bring malignant ramifications in the lives of God's people.

Avoid envy of sinners (23:17). When Jesus told the story of the prodigal son (Luke 15), he included an older brother in the family. This older brother was visibly loyal to his father, but in his heart he was in the "far country." The wise man controls the thoughts of his heart. Evil thoughts may fly through one's own mind, but Luther said, "One does not have to let them build a nest." Man's actions grow out of his inward desires. Perhaps this uncovers a great source of tension in the lives of God's people today. A favorite pastime involves the television "soap operas." In these episodes, immorality is rampant and broken promises prevail. Yet, God's people fill their minds with the garbage. It cannot help but affect God's people in their relationships. Vicarious sin is still sin. The people of God should not envy sinful men.

Avoid drinkards and gluttons (23:20-21; 29:35). Baptists have long proclaimed the evils of alcohol. But an interesting addition appears here. He also condemns Baptists' favorite sin, "gluttony." Paul spoke of the

"enemies of Christ . . . whose god is their belly" (Philippians 3:19). The author was once asked if he would preach against alcohol. His response was, "Yes, against alcohol, tobacco, and overeating." The Bible says the body is the "temple of the Holy Spirit" (1 Corinthians 6:19). "Sacred sins" are no more than hypocrisy. That which dulls the senses also dulls the sensitivity one has to God.

Avoid seeking revenge (24:17-18, 29).—When one has been harmed, it is only natural for him to want his tormentor to fail. Christ told men to practice forgiveness. The world's worst prison is bricked with hatred, wired with wrath, and guarded with bitterness. This prison is the dungeon of an unforgiving spirit. The Prince of Peace set man free from the shackles of sin with his forgiveness. When man incarcerates himself with an unforgiving spirit, the peace which passes understanding flees his presence. Vengeance belongs to the Lord, not to man.

When one walks in the counsel of sinners, toys with the pleasures of sin, categories the depth of sin, and seeks to judge other's sin, he violates the wisdom of God. One cannot pick and choose which instructions he will follow and which guidelines he will ignore without experiencing a broken relationship with God. The cost of discipleship is an unreserved commitment to the way of Christ. The call of Christ knows nothing of cheap grace and intermittent commitment.

The child of God who will listen carefully to the words of the wise and practice what he hears will grow daily in the grace and knowledge of the Lord Jesus Christ.

Arrowood will mark 25th year

Arrowood Baptist Church, Lauderdale Association, Meridian, will celebrate its 25th anniversary on Sunday, July 31. Sunday School will begin at 9:30 a.m. and worship service at 10:45 a.m.

Leon Young, director of missions, Lauderdale Association, will deliver the morning message. A fellowship meal will be served after the worship hour. There will be Sunday night service.

Arrowood will continue celebration through revival services, Mon.-Wed. Aug. 1-3, at 7 each night. Bill Webb, pastor of Midway (Lauderdale), will bring the messages. Johnny Wyche, minister of music at Arrowood, will be in charge of the music. Jim Rickles is pastor.

Uniform

Reluctant follower

By Clarence H. Cutrell, Jackson
II Kings 5

Many things can be learned about this Syrian, Naaman, through the characters involved with him in the story. This could be called "a missionary story in reverse." To be sure, the God of Israel had a leading role in it.

1. The first important facts are gleaned through Naaman's relations with his Master, the king of Syria. We are told that he was a mighty man with his master. The King had great respect for him, treated him with honor and referred to him as a mighty man in valor. But while we are so intent upon the relationship between these two men, we might be careless enough to overlook the statement that "by him the Lord had given deliverance to Syria." Thus at the very beginning of the story we see that the hand of God was upon the life of this Syrian and probably working toward his cure and conversion. For one of the weaknesses in this great man's life was the fact that he was a leper. Soon we will learn how much the king valued this man, by his alacrity in leaping at an opportunity to bring about his healing from the dreaded malady of leprosy.

2. The second person from whom we learn much about Naaman is the little captive maid from Israel. This young unnamed Israelite had been carried a captive back to the land of Naaman on one of many raids into other lands and had become a slave to the wife of Naaman. Such an experience ordinarily would create a lot of hatred in the heart of most, but it seems that this great man was so kind and gentle that he won the sympathy of the little girl. She expressed to Naaman's wife the wish that her master could go to see the prophet in Samaria. He would cure him of his leprosy. Surely God placed that little girl there to be his witness and she had not failed him.

3. The third person to help us know much about Naaman was the Man of God, Elisha. As soon as the King of Syria heard that there was a prophet in Israel who could cure his servant, he sent a letter to the king of Israel with rich rewards so that his valuable and valiant military leader could be saved from his leprosy. But this letter filled the heart of the king of Israel with fear. He did not know of any one in Israel who could cure a person of leprosy. Thus he thought that the king of Samaria was trying to pick a fight with him. But when Elisha heard of the request he said, "Send him to me. He will know that there is a prophet in Israel."

Now Elisha reveals to us what a proud and stubborn man this Naaman was. This great and highly respected warrior drove horses and chariots up

capsules

French name exec

MASSY, France—The French Baptist Federation elected Jean Farely as the first executive secretary in its 72-year history recently in Massy, France. A former professor, business executive and author, Farely took early retirement to assume the new federation post and become director of the federation's center at Massey. The federation council reelected Andre Thobois of Paris as its president and Madeleine Farely of Sceaux as vice president.

Swiss reach out

RUSCHLIKON, Switzerland—Delegates to the 60th anniversary assembly of the Swiss Baptist Union in Ruschlikon, Switzerland, called for increased evangelism and mission efforts among their 15 member churches. They asked union leaders to help local congregations extend their outreach, especially among youth. The union's affiliated churches had 1,139 members when the organization started in 1923. Present membership is 1,447. Max Staibil, assistant general secretary of the European Baptist Mission, and Mrs. Staibil requested more volunteers for the mission's work in Africa and South America. "Only one straw will not sweep the courtyard clean," he said, quoting an African folk saying.

Bells beget church

SINGAPORE—A bell choir with members from several Baptist churches became the core around which a fellowship grew into a church. Missionary Lillie Rogers began directing a choir, whose members soon started praying and studying Scripture together. Eventually the fellowship found itself seeing members through crises and reaching out to unsaved people. With the blessings of the Singapore Baptist Convention and the churches where the choir members came from Agape Baptist Church was officially organized in June.

Voter drive

CHARLOTTE, N. C. (EP)—Republican Sen. Jesse Helms of North Carolina and Moral Majority leader Jerry Falwell launched a nationwide campaign July 5 that they hope will get "millions of conservative Americans registered to vote." Falwell said he plans to work through churches in the effort.

Drought spreads

CEDAR GROVE, N.J. (EP)—Drought conditions across Africa continue to worsen, with 19 black African nations now being monitored by the United Nations for food needs. The affected countries sweep in an enormous arc from Mauritania on the Atlantic coast in the west, to Somalia on the Indian Ocean in the east, and down into South Africa, according to Sudan Interior Mission.

Crop failures in Zambia, Mozambique, Zimbabwe, and Botswana are severe, with almost half of Zimbabwe's 7.5 million people in need of aid. In South Africa, where the drought is described as the worst in 200 years, the tribal homeland of Bophuthatswana has ordered the army to shoot 60,000 donkeys in a bid to preserve grazing land for cattle.

Labs dedicated

NAZARETH, Israel—New physics and chemistry laboratories at Nazareth (Israel) Baptist School were dedicated in ceremonies May 20. The \$110,000 project was financed largely through a \$75,000 grant from the family of the late physics and mathematics teacher, Subhi Jacki Hanna, after whom the facility is named. Another \$10,000 came from the Southern Baptist Foreign Mission Board. A broad representation of church and educational leaders from the community were among the 300 guests.

VBS adopts projects

The fifth grade students enrolled in the Vacation Bible School at First Baptist Church, Tupelo chose to provide garden seeds for missionaries living in Haiti. Mrs. Leigh Bryson is leading the fifth graders in collecting a variety of small packets of seeds, to be shared with Haitians in a small village.

Eight nationalities

BAGUIO CITY, Philippines—Seven non-Filipine nationalities are represented among 102 students attending the Philippine Baptist Theological Seminary and Asia Baptist Graduate Theological Seminary in Baguio City, Philippines. Three couples are from Bangladesh and there is one couple from Taiwan, one from India and one from Sri Lanka. Also there is a student from Thailand, one from Malaysia and one from the United States.

Life and Work

Relationships that nourish

By Larry W. Fields
Harrisburg, Tupelo
John 6:27-35; Acts 2:42, 46-47

One of the most important words in the Christian faith is the word, "fellowship," translated from the Greek word, "Koinonia." In 1 John 1:3, the apostle John uses this word to describe the ideal relationship with God and the ideal relationship with man: "That which we have seen and heard we proclaim also to you, in order that ye might have fellowship with us. And our fellowship is with the Father and with his Son Jesus Christ."

Fellowship has for the Christian two basic dimensions: with God and with man. To be brought into fellowship with the Father through the Son is also to be brought into fellowship with others so related to him. For a Christian to experience true abundant life, he needs spiritual nourishment in both these vertical and horizontal dimensions.

1. Jesus emphasizes fellowship with the Father (John 6:27-35).

The crowd of people who had been miraculously fed by Jesus with the loaves and the fish the day before found him in Capernaum the next day and were interested in another free meal. He had taught them about eternal things. However, instead of seeking spiritual food for their souls they desired physical food for their stomachs.

Certainly one of the basic needs of man is food. We could not live without it. Jesus is not minimizing that need here. In Matthew 25:34-45, he reminded us that we have the responsibility of ministering to all the needs of man.

His concern was that they came not seeking a closer relationship with God through him but only to sign up as a part of a daily welfare program. He wanted to meet a greater need by offering them spiritual food that would have lasting satisfaction.

To request a sign (v. 30) demonstrated the shallowness of their commitment. Had he not fed the thousands the day before? Their memory was shot.

Their comment about the manna from Moses (v. 31) sparked an immediate response by the Master. He reminded them that the manna came from God not Moses and that the bread he offered them was greater than the Old Testament manna.

Jesus went on to describe himself as the bread which came down out of heaven (v. 35). It is through him that we have fellowship with the Father and are nourished spiritually for eternity.

Missionary dies in crash in Ecuador

QUITO, Ecuador (BP)—Southern Baptist missionary Roger L. Thompson and 118 other people died July 11 when the Ecuadorean airliner they were aboard slammed into a mountain. It was the worst air disaster in Ecuador's history.

The Boeing 737, operated by the Ecuadorean airline

TAME, was attempting to land in the mountain city of Cuenca after a 40-minute flight from Quito. Eyewitness reports the plane exploded in the air before crashing could not be confirmed by aviation officials, but an investigation of possible sabotage has been ordered.

Thompson, 35, who taught Old Testament at Baptist Theological Institute in Quito, was enroute to Cuenca to teach an evangelistic witnessing training session at First Baptist Church. He had preached July 10 at an English-language Baptist church in Quito.

Thompson's wife, the former Susan C. Rich, and their three children were in the United States visiting her parents, Mr. and Mrs. Robert Rich of Burtonsville, Md.

The Thompsons' home in Quito was badly damaged in a mudslide April 30, and they had been living in temporary quarters. Mrs. Thompson and the children flew to the United States while awaiting completion of permanent accommodations and had planned to return to Ecuador July 14.

Survivors include Mrs. Thompson and the children, Rachel, 8; Derek, 6; Rebecca, almost 3; and Thompson's parents, Mr. and Mrs. Sylvester Thompson of Linthicum Heights, Md.

Thompson was the second Southern Baptist missionary to die in a commercial airline crash. Julius R. Hickerson Jr. of Tennessee was killed in 1961 on a flight from Cali to Cartagena, Colombia, after inspecting the site for a new seminary in Cali.

The Thompsons were appointed missionaries to Ecuador in December 1980. In addition to teaching, he preached regularly. Mrs. Thompson has assisted in the music program of several churches.

Before appointment he served from June 1979 through 1980 as a regional personnel representative with the Foreign Mission Board, working with Baptists in the Atlantic Coast states who were considering missionary service.

Funeral arrangements were incomplete July 12.

Life and Work

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II. The early church demonstrates fellowship among the members (Acts 2:42; 46-47)

Following the resurrection of Jesus and being empowered by the Holy Spirit, the early church members were transformed from a defeated and scattered lot to a triumphant and joyful fellowship.

They were unified by a common faith based on the apostles' doctrine and a mutual purpose of supporting each other and sharing the gospel. They enjoyed meals together, observed the Lord's Supper and prayed together. (v. 42)

Not only were they willing to serve each other but they were willing to suffer for each other.

Their fellowship resulted from an overwhelming sense of God's presence and power and a strong mutual relationship to fellow Christians.

They were blessed with constant growth and an emotional joy. Churches today will experience the same growth and enthusiasm when members put themselves in a right relationship with God and a positive relationship with each other. We need to be nourished in both areas.

When Christians are filled with joy because of their relationship to the Lord, it becomes contagious and leads to a proper relationship to each other. This is New Testament Koinonia in the truest sense.

Holman director Odell Crowe dies

NASHVILLE, Tenn. (BP)—E. Odell Crowe, director of the Baptist Sunday School Board's Holman Bible publishing division, died July 9 at his home after suffering a heart attack.

Crowe, 58, an employee of the Sunday School Board for 32 years, became director of Holman in 1980, shortly after the board purchased the Bible publishing firm.

Before moving to the Holman division, Crowe was manager of the operations department in the book store division for seven years. Prior to that he was manager of the advertising department, merchandise selection department and a trade representative for Broadman Press.

In lieu of flowers, the family requests donations be sent to Brentwood Church, Brentwood, Tenn., to help establish an E. Odell Crowe Memorial Scholarship Fund.

At the profoundest depths in life, men talk not about God, but with him.—D. Elton Trueblood